

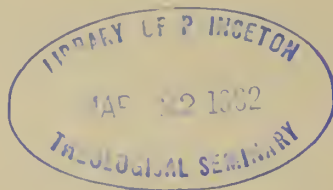
THE CHRONICLE

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No. 82.—NEW SERIES.]

OCTOBER, 1898.

[PRICE ONE PENNY.]

THE MISSIONARY MOTIVE.

THE NEED OF MISSIONS AS ILLUSTRATED FROM THE FIELD.

By Miss ETHEL N. TRIBE, M.D. (Lond.), of Amoy.

AT home, from many earnest lips, one hears of the immense need of Missions; heart-stirring pictures are drawn of the thousands and millions of our fellows—men, women and little children—going down into darkness which *we* might lighten, stretching out their hands in longing for what *we* might give; and Christians by tens and scores and even hundreds, feel it criminal to withhold what was entrusted to them for others, and they travel away into many parts of the world, bearing with them the Word of Life, which is able to save souls.

But how do things look when they reach their destination? Are the heathen manifestly hungering and thirsting for God's good news? Does one see the deep need one heard of stirring one's heart and appealing to one as it appealed at home? Perhaps at first one is inclined to think not; the people are engrossed in their work and their business, very industrious, very eager; one hears them laughing and chattering; so far as one sees at first there is no stretching out of hands for help. But wait awhile, come into contact with them, get below the surface, and the need is there, deep and real enough, though they do not know what they want.

When things go well and prosperously, the Chinese, like thousands in Christian England, seem to get on very well without God, as the prodigal son probably did very well without his father in that far country before he began to be in want; they are not conscious of any need. But get down deep enough, see them in times of trouble, of mortal illness, of death, where things get beyond them, and they feel the need of something more than human aid; they have no hope nor help. They may be careful in making their offerings, and in the performance of their religious ceremonies, but, as a rule, have little faith in their own religion, if religion indeed it may be called. When one in the house is ill, they will, perhaps, if they can afford it, send for the medicine god, and it will be brought in its chair with the accompaniment of gongs and fifes to visit the patient; if recovery does not ensue, and they are rich enough, other idols will be hired to drive away the evil spirit of sickness, and often a great deal of money is spent in this way. If this is useless, they are willing to leave idols alone and do almost anything anyone suggests; their faith in their idols is not shattered, for they had none, it was only superstition. Indeed, one is often surprised to find how very slight is their faith in the power of their own gods—at least, that is so amongst those with whom I specially come into contact, the poorer women. They come to the hospital, and, perhaps for

the first time, hear the story of the love and power of God, and of the powerlessness of idols made of wood to help them; and they will turn to one another and shake their heads, saying, "True, true; every word she says is true." They are angry, and perhaps afraid, if insults are offered to their idols, but it does seem as if their own religion had only a very slight hold upon the people.

When one gets to know something of the national and social life of the Chinese, then their great need of Christianity is forced upon one; indeed, as many even of the natives own, Christianity is the *one hope* of China. It is true that in England hundreds of thousands of the people are not Christians, but everything—laws, institutions, customs, public opinion—is leavened with Christianity, and that is as salt to the nation; but here, where there is no such salt, everything is rotten through and through. Lying is an accomplishment to be proud of, and there is no shame in being found out in it, except in not having lied cleverly enough. Cheating and dishonesty of all kinds are a matter of course, and an honest man is a perfect fool. There is no justice to be had, the poor man must lose his cause; the strong, of course, oppress the weak, as why should they not when they never heard such words as: "They that are strong ought to bear the infirmities of the weak"? There is bribery and corruption—"squeezing," as it is called—throughout the land, from the highest official down to the lowest servant; it is said to be almost impossible for a man to be a mandarin and yet remain honest. Then many of the Chinese are almost inconceivably cruel; nothing is thought of casting out one's own tiny children to perish of cold and starvation, or of selling them into slavery; little slave-girls, with hopeless, stony faces, come into hospital with their fingers deliberately broken by their mistresses, and many of the legal punishments make one shudder only to hear of them. There is complete indifference to the suffering of others; the mad and epileptic are chained up and beaten; their charitable deeds are generally performed with the idea of "accumulating merit." The poor, the blind, the lepers must lie by the roadside begging; there is no one to care for them.

Then is not the need for Christianity enormous, even if one only considers how it would alleviate the physical misery, the degradation, the hopeless suffering of millions, and quite apart from the wondrous spiritual blessings we know it would confer upon them? It must of course take many years for Christianity to leaven the nation, so to permeate the laws, and customs, and public opinion of

Chinese society as appreciably to alleviate the suffering, and lift the burden from the mass of the people; but God's Word is being circulated and read amongst the higher classes as never before, and this *must* have a wonderful effect, for God says: "My Word shall not return unto Me void."

Meanwhile, as one comes into contact with individuals one rejoices one can tell them of a Saviour who can bring joy, and love, and life to their hearts and lives; and one finds that the same Gospel which supplies our every need is just as perfectly fitted to supply all the need of the hearts of the Chinese.

PROCEEDINGS OF THE BOARD.

Board Meeting, September 13th, 1898.—MR. F. H. HAWKINS, LL.B., in the Chair. Number of Directors present, 68.

The Rev. R. Wardlaw Thompson introduced Miss Gill, who had been compelled to come home through serious illness after she had only shortly re-entered upon her work at Benares. The Rev. W. E. and Mrs. Goward had completed ten years of varied and most valuable work in Samoa, first at Falealili, and latterly at Apia. They had thrown themselves, with an enthusiasm and energy which could not be surpassed and which was not always rivalled, into the varied demands of the service in a difficult position, and their's was a life of perpetual motion. Apia was a very important centre for the whole of the Samoan Group, because it was the principal point of contact between Europeans and natives, and between Samoa and the outside world. Since Mr. Goward left his post, King Malietoa had died from typhoid fever. He was a good man and a member of the Mission church. He (Mr. Thompson) looked with grave anxiety to the decision of the Powers respecting his successor, for it would most seriously affect Christian life and progress in the islands for many years to come. Mr. W. Draper had also fulfilled ten years of exceptional service in a special field, and in a manner which commanded the respect and honour of all who knew anything about his work. He went to Urambo, Central Africa, as an artisan missionary, in 1888, and had manfully held to his post for ten years, while during the past three years he had been virtually "Bishop of Urambo," and that without a College education. "He has had to preach and do all that a minister has to do. His building operations, teaching of carpentry, healing work, Sunday services, and classes, all have stamped Mr. Draper, in our observation of him, as a true missionary of Christ of a very substantial type. We congratulate him upon having won his spurs so thoroughly."—The Chairman having welcomed the missionaries, Mr. Goward, in response, said that he and Mrs. Goward were ever so much more missionary to-day than when they first went to Samoa. It was their pleasure to know Malietoa as a friend. While he was on the throne the Protestant Missions were safe; but if Mataafa—who, with the majority of his family, were Catholics—was permitted to come into the Kingship, there would be great troubles ahead for the Mission.

Could not the Directors help the three Powers to come to a wise decision, and so see that the work of the Society was in no way hindered. He thought the best solution would be for a European to be appointed to the head of the Government and for the native Kingship to be done away with. Mr. Goward was able to report true progress in religious work in Samoa.—Mr. Draper said he left the people at Urambo with much sorrow. He counted most of them as his friends, and they loved him with their whole heart. When he left about 2,000 started on the road with him. When he first went only about twenty came to welcome him, whereas his successors (the Moravians) were received by between 2,000 and 3,000, and were overcome by the warmth of their reception. In 1888 less than ten people attended the Sunday services, but at the first service held by the Moravians there were between 600 and 700. He (Mr. Draper) had 98 boys in his school, and Mrs. Shaw's school was attended by 100 girls. He also treated 40 or 50 patients at a time.

On the motion of Mr. Albert Spicer, M.P., seconded by Mr. A. Marshall, the following resolution of sympathy with the family of the late Mr. G. F. White, J.P., was carried by the Directors rising from their seats :—

"That the Directors have heard with great sorrow of the loss they have sustained in the death of their honoured friend and helper, G. F. White, Esq., who joined the Board in 1863, and since 1870 has acted as one of the Society's trustees. They record with deep thankfulness the long and valued services so freely rendered by Mr. White, and rejoice that to the very end of his life, when growing weakness compelled his absence from their councils, he exhibited so keen an interest in their undertakings and so earnest a desire for their success. They sincerely pray that God will raise up for the carrying on of His work others of like spirit and devotion, and that He will be graciously pleased, in their sore bereavement, to comfort and sustain the members of Mr. White's family, to whom they would respectfully offer their sincere and heartfelt sympathy."

The resignation by Mr. N. F. Robarts of his position as a Director was received with regret and with gratitude for his past services. Mr. J. H. Hatch, of Norwich, was elected on to the Board.

The following offers of service were accepted, subject to the candidates passing a final medical and other examinations :—Mr. P. Milledge, of Cheshunt College; Mr. G. R. Turner (son of the Rev. G. Lyon Turner, M.A., of London), as a medical missionary; Mr. R. H. Lewis, of Western College (son of the Rev. W. Lewis, of Weymouth); and Miss Edith Calvert (daughter of the Rev. J. Calvert, of Margate).

The Board sanctioned the marriage of the Rev. H. H. Theobald, of Mangari, to Miss Webster, of Calcutta.

The Foreign Secretary reported the death of the Rev. Morris Thomas, of Vizagapatam, South India.

NOTES FROM HEADQUARTERS.

THE generous response made to the appeal of the Directors for funds to enable them to establish a mission in Hunan has been very cheering, alike to the Board and to the missionaries in Central China. It is a satisfaction to know that the whole of the sum asked for has now been promised. For such an under-

taking as this, however, the men are quite as important as the money, and the Directors have for some time been anxiously looking for a fully-qualified medical missionary to appoint to this deeply-interesting and important work. It is of the utmost importance that the doctor who goes out to represent the Mission in this new enterprise should be well qualified professionally, and able thus to inspire confidence in Western science; but his personal Christian character and enthusiasm for missionary service will be quite as important as his medical qualifications. Prayer is being offered continually for the progress of the Mission by thousands of friends in all parts of the country. May we not ask that this special need may become an object of special supplication?

SIMILARLY, the death of Dr. Mather in Central Africa makes a vacancy in that Mission, which also requires to be filled by a capable medical man who is an earnest and enthusiastic missionary. The Central African Mission does not present the same kind of opening and attraction as that in Central China. The nature of the work to be done is somewhat different, and the conditions under which it is to be done are certainly different also; but the need is urgent, and to a man of the right spirit the opening for service is a most promising one. Are there not among the multitude of young Christian physicians commencing practice in this country two who may be led to ask themselves whether it is really God's will that they should devote their lives to establishing themselves professionally at home, or whether He may not have a work for them to do in connection with the extension of His Kingdom in Central China and in Central Africa, which may not amount for much in the eyes of the world, but which will have a very material and important influence in hastening on the coming of the Kingdom of our Lord and Saviour Jesus Christ? R. WARDLAW THOMPSON.

OCTOBER will find us again in the busiest season for missionary meetings. There does not appear to be any reduction in their number, and many of them will be of unusual interest through the accounts that the Foreign Secretary will be giving of his recent tour. The Directors trust, as the needs abroad and the responsibilities of our great heritage come to be more understood, that they will be enabled, by generous gifts of money and service, to meet at least some of the more urgent claims. It is encouraging to note that the responses for the Hunan appeal amount to £3,500, and that one of the new missionaries is already in the field, but there is still much land to be possessed.

As usual, there will be Valedictory meetings this month—one at Halifax on October 12th, when Rev. H. Arnold Thomas, M.A., will preside and deliver the farewell address, and the other at Allen Street, Kensington, on October 20th, Rev. C. S. Horne, M.A., presiding. The friends of whom we shall take leave will be Revs. Edmonds, Hacker, Hill, Lawrence, Le Quesne, Lucas, Smith, Stephenson and their wives, Mrs. Bach, Rev. W. Robinson, and Miss Webster all returning to their stations; and the following going out for the first time :—Dr. McAll, Revs. Cousins, Franks, Jensen, Macnair, Robertson, Misses Grierson, Warr, Woodward and Nurse. Remembering our crowds on former occasions, arrangements are being made for an overflow meeting at Halifax. The autumnal Watchers' Band meeting will be held in Halifax, October 11th.

OUR curios, maps, pictures, &c, have been in great demand. We are providing more for loan purposes and shall soon issue a revised programme, which will be sent on application. It will be possible to borrow not only in sets but in parcels, arranged according to individual taste.

THE following analysis of the expenditure for the year ending last March will be of interest to many readers. I am glad that it shows we are still economical in home expenditure :—

Proportionate Expenditure of each Sovereign.	
On account of—	s. d.
China Mission	3 3½
North India Mission	2 3½
South India "	4 5½
Madagascar "	2 3½
South Africa "	1 2½
Central Africa "	0 10½
West Indies	0 0½
Polynesia	2 0
Ships	0 11½
Special Deputation to Polynesia, Madagascar, and South Africa	0 1½
Preparation of Missionaries (students, &c.)	0 0½
Superannuated Missionaries, Widows, &c. ...	0 9½
Collection of Funds, Home Administration, and Publications	1 9
	20 0

ARTHUR N. JOHNSON.

WITH a view to securing as wide a circulation as possible of the article entitled *The Responsibilities of a Great Heritage*, which appeared in our last issue, the article has been published in pamphlet form. Copies will be forwarded for distribution at forthcoming meetings of auxiliaries, but we shall be glad to send supplies to any friends who would like to have them for gratuitous circulation. The pamphlet enforces a lesson which needs emphasising just now.

FROM the proceedings of the Board recorded in the September CHRONICLE, our readers have already learned something of the new arrangements for work in the Mission House. A suitable candidate for the post of Editor is necessary before those arrangements can be completed. To remove misunderstanding which correspondence shows to exist as to this post, and to facilitate the choice of the right man for it, a few additional lines seem desirable. He is to be the editor of magazines, books, leaflets, and other publications of the Society, working under the direction of one of the secretaries, and will also, it is hoped, by careful perusal of correspondence from the mission-field, make himself familiar with the foreign side of the Society's operations, and, in this way, fit himself for larger responsibility in the future. The Directors have in mind a man of about thirty years of age, whose missionary enthusiasm, general education and training—especially in the line of journalism or authorship—will meet the foregoing requirements. He need not necessarily be a minister, although in some respects a young minister who has had four or five years' experience in a pastorate would be preferable. Still, that is an open question. We shall be happy to give further information to any who think of offering for the post.

GEORGE COUSINS.

MEMORIAL SERVICE FOR LATE REV. J. WILLS.

AS it was thought suitable that some public notice should be taken of the death of Mr. Wills, who has been for the last twenty-eight years one of the most active and prominent members of the L.M.S. Mission in Madagascar, it was arranged that a memorial service should be held in the Faravohitra church, of which, with its country district, Mr. Wills had charge for many years past. This service was held on Sunday afternoon, July 24th, and was attended by a large congregation of Madagascar, as well as by almost all the members of the L.M.S. and F.F.M.A. Missions resident in the capital, and by M. Mondain, chairman of the Paris Missionary Society's Committee. The pulpit and communion table were draped in black, and most of the ladies were in mourning.

Appropriate hymns were sung, and Scripture passages were read by Dr. Wilson (F.F.M.A.) and by one of the native preachers. Prayer was offered by Rev. J. Sibree, and then Mr. T. Lord, as missionary now in charge of the church, read a sketch of Mr. Wills's life and work, which had been prepared by Rev. W. E. Cousins. In this, the long connection of Mr. Wills with that church was noticed, and especially the faithful service he had given for many years to the Congregational Union of Imerina; also the books he had written, as well as his hymns, which would be included in the forthcoming new hymn-book. Mr. Henry E. Clark (F.F.M.A.) then gave an address founded on the words: "I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do." Another address was also given by Kadaniela, one of the native pastors, from the words: "Blessed are the dead who die in the Lord; for they rest from their labours, and their works do follow them." Mr. Wills will be long remembered with love and respect by the Malagasy, especially by those connected with the Faravohitra church and district; and his brethren and fellow missionaries deeply regret the loss of an earnest and active member of the Madagascar Mission.*

AN APPEAL FROM CHINESE CHRISTIANS.

THE members of the Presbyterian Synod in North China send greetings to the Christian brethren in all lands, and earnestly ask their prayers on behalf of China in her present troubles.

The harmony between China and Western nations is now broken, offences arise on every hand, the important places on the sea-board are now all guarded by Western Powers, military operations are stirring up enmity that may any day result in bloodshed. Whether this is the will of Heaven or whether it comes only from the designs of men it is impossible to say, but how can we who are citizens of China and members of the Church of Christ look without concern on what is passing? We embrace the opportunity afforded by the meeting of Synod to send a letter to Christians of other nations to ask them to pray for us.

Although of different nationalities we have all one God, one Spirit, one faith, one baptism, and we are one body in Christ. If one member is wounded the whole body suffers. Moreover the missionaries in China are Christian scholars from the West, whose support, together with the means for carrying on their work in schools and hospitals, is raised by contributions from Western lands. When we Chinese have been without bread, Christian people have fed us with heavenly supplies; when we were without a wedding garment they bought us a robe of righteousness; when we were dead in sin we were begotten again through the Word they preached. From all this we assume that as the Western Christians give their money for China, so their minds are directed to China, and that they cannot but be concerned on account of the dangers now besetting the Empire.

The special things for which the Synod asks prayer are the following:—

* See also p. 248.

1.—We ask prayer for the Emperor and his high officers. Desiring to promote Western learning, the Emperor has made new regulations for the purpose. He has also lately sought and examined many new books, of which not a few are of a religious character. These things may possibly prove the beginning of faith and may bring a blessing to China. Ask God to give the Emperor a clear understanding and a full knowledge of the facts that he may perceive that the prosperity of the country depends not only on the spread of Western learning and the training of men of ability, but still more on the diffusion of Divine truth and the renovation of men's hearts. So may Sovereign and people, high and low, be all of one mind.

2.—We ask prayer for the literary examiners and for all schools where Western learning is held in esteem. Since the new regulations were promulgated, every province has desired to establish schools for the training of educated men. Already there are a number of prosperous schools of this kind, and we fervently hope the official examiners throwing away their old prejudices (*i.e.* against Western learning) will honestly select really able men and that means may be found of bringing every district and county into harmony with the new policy.

3.—We ask prayer for the people at large that they may put away the old and accept the new, that the Imperial will may at once prevail, and that there may be no disorder in any part of the land.

4.—We ask prayer for the church in China, that in view of the suspicions and unrest existing in the minds of the people the Christians may be more zealous and persevering in prayer, that they may be scrupulously careful not to presume on their position to insult others or to make any occasion of trouble, and that if involved in trouble caused by others they may be patient and avoid giving offence.

5.—We ask prayer for all the several nations, that their intercourse with China may be in harmony with truth and right, that at the specified time they may return to the territory they have leased, and that none may entertain the design of dividing China out or swallowing her up, and that they may be at peace among themselves, united as one family and entertaining no warlike designs.

Although our country is helpless and weak, yet we have faith that the prayers of the righteous will prevail and that God will care for us. When Abraham prayed for Sodom, God heard him, saying, "If there be ten righteous I will not destroy it." We trust that amongst the eighty or ninety thousand professing Christians in the various churches in China there may be more than ten righteous men. If believers in the East and West will all unite in sincere prayer, why should we doubt that God will hear?

Signed on behalf of the { Tso LI WÊN.
Synod, . . . { CHANG FENG NIEN.
JOHN WHERRY, Moderator.

KESWICK.

DEAR MR. COUSINS,—As it was through the pages of the CHRONICLE that I received the kind invitation to visit the Keswick Convention, I should like to return thanks through your pages if you can spare me a corner. The whole missionary party who gathered round our host's hospitable board will bear testimony to the times of deep refreshing which we have had from the Lord in the Convention tent. We arrived a bit weary with the long uphill fight with the powers of darkness in heathen lands. There were mists and veils of worry, depression, over-pressure of work which had come between us and the face of the Lord, and there at Keswick we had once more "a private view of the King," so clear and satisfying that we came away full of joy. There were among us those who had come prejudiced against what is called the Keswick teaching; but there was no one who went away without a rich blessing.

Wherein lies the charm of Keswick? A L.M.S. missionary once said: "If you can't afford to go to Keswick, sell your top coat and go." Many who have been would endorse his saying. Why is it that at Keswick God has blessed some who have gone away hungry from other places where His power has been manifest? There is, for one thing, much in the old—centuries old—theory of a retreat from the world. In that quaint village among the hills and lakes we are away from the feverish bustle of modern life. We have gone there to wait on God, day by day, and all day long. The row on the lake, the expedition to Lodore, come in between the meetings to enable the body to bear the mental strain. As the disciples went apart into the desert to rest awhile, and as they waited in the upper room for ten days, so at Keswick the motto at the head of this year's programme is acted on: "My soul wait thou only upon God." Leisure to wait, and the society of those who are also bent on waiting upon God, these help to free the mind and mental vision of the dust and mist which friction with the world creates between us and God. Was there any new teaching at Keswick? Nothing that we do not hear in our Congregational churches, and yet somehow the old truths flashed out with new radiancy, and as the days of waiting went by the conviction came: "I have been guilty of this and that, and this is why my joy has been dimmed and my power in service weakened." Praise God for taking us to Keswick, and may many more next year respond to the generous friends who provided for us so richly this year. I cannot tell you half of the joy and blessing which came to us there. I can only say to others: "Go and see for yourself. If you can't afford to go, sell your top coat and go—only go."

I remain, dear Mr. Cousins,

ONE OF THE GRATEFUL ONES.

Sept. 10th, 1898.

THE WARDLAW COLLEGE, BELLARY.

UNDER the very able management of Mr. J. P. Cotelingam, M.A., this College, which owes its name to the interesting fact that it was largely through funds raised by Dr. Ralph Wardlaw's people and friends at Glasgow that the missionaries were enabled to establish it and carry it on, is rising in numbers and general reputation. There has been a steady increase in the number of pupils attending the College. The average daily attendance rose from 345, in 1896, to 365 last year, and the number on the rolls from 400 to 415. At the last inspection there were 443

have sometimes given expression to their good resolutions and aspirations.

Mr. Cotelingam reports as follows respecting Bible study:—
“The study of the Bible has always held an important place in the College curriculum. Three hours a week are devoted to it in the higher classes and five hours in the lower. In the College department ‘Bushnell's Character of Jesus’ was studied with much interest. In the terminal examinations held, some of the students scored more than 75 per cent. of the marks. The prayer-meeting topics and daily readings drawn up by the Society of Christian Endeavour were used with great advantage last year, when



STAFF OF WARDLAW COLLEGE, BELLARY. (MR. COTELINGAM IS THE CENTRE FIGURE OF THE FIRST ROW.)

on the rolls. The College is attended by all classes of the community. As a result of the establishment of the Boys' Home there has been a further increase in the number of native Christian pupils attending the College.

An Athletic, a Dialectic, and a Prayer Union all contribute their share to the general well-being of the College. The last-mentioned Union has for its object the spiritual welfare of the young men of the College, and especially that of the Christian young men, who must lead such lives as will attract non-Christians to Christ. Meetings have been held regularly every Monday evening, and members, besides taking part in the singing, praying, and reading of Scripture,

the classes assembled in the College hall for devotional exercises before the regular work for the day was begun.”

The Rev. H. Lester is greatly aided by Mr. Cotelingam in his pastoral and evangelistic work in Bellary, who in addition to his onerous duties in connection with the college, also finds time to superintend as a labour of love all forms of Christianity which express themselves in Tamil, his native tongue.

Recently, Mr. Cotelingam was honoured by being made a Fellow of the Madras University. The members of the College staff and the students gladly availed themselves of the opportunity then given them of testifying to their esteem and affection for their Principal.

OUR MISSIONARY DISTRICTS.

BANGALORE.

BY REV. W. J. LAWRENCE.

THIS district includes a large part of the town of Bangalore itself; for the mass of people (80,285) gathered in what is called the Pettah—to distinguish it from the other part of Bangalore, the Cantonment—has only two societies at work in it to any extent, the Wesleyan Missionary Society and ourselves, so that a large part of the responsibility of the evangelisation of the town is included as a part of the work of the Bangalore district. In addition to this, there is a native church, a boys' home—to which our Society gives only its name, leaving to us the responsibility of raising the necessary funds—and the various calls of duty which necessarily arise in connection with so large a city.

There has been associated with this part of the work, for many decades of the past, many men whose names are well known to the supporters of our Society, among whom are Messrs. W. and Colin Campbell, Mr. Sewell, Mr. B. Rice, and my immediate predecessor, Mr. E. P. Rice. But as Mr. Slater has given a brief outline of the history of the station, and of the work carried

on in it, I purpose confining myself in this article to that part of the district that lies outside the city.

You will see by the map that the area of the district is considerable, amounting, in round numbers, to 2,000 square miles. Among the points to be noticed in connection with it is the fact that it is well supplied with good roads; that there is no river of any size in it, for the one marked is only the beginning of a river, and its water is collected into large artificial reservoirs, called "tanks," from which the farmers water their rice fields; then it is fairly level, the hills marked to the south being the only elevation above the level of the plateau that are inhabited, and the dwellers there are shy

folk that make a living by selling jungle produce, and by a little cultivation. But the most important point the map does not show—the number of the people who live in the district, and the vast number of villages. After excluding the city of Bangalore, there is not a town that has 10,000 people, and only about eight towns that have more than 2,000. The rest of the people (about 700,000) live in villages, which are scattered over the whole of the area of the district. To illustrate this better, if you take a penny and put it on the town called Hoskote, there will be included within the circle of its rim 500 villages, which may better help you to

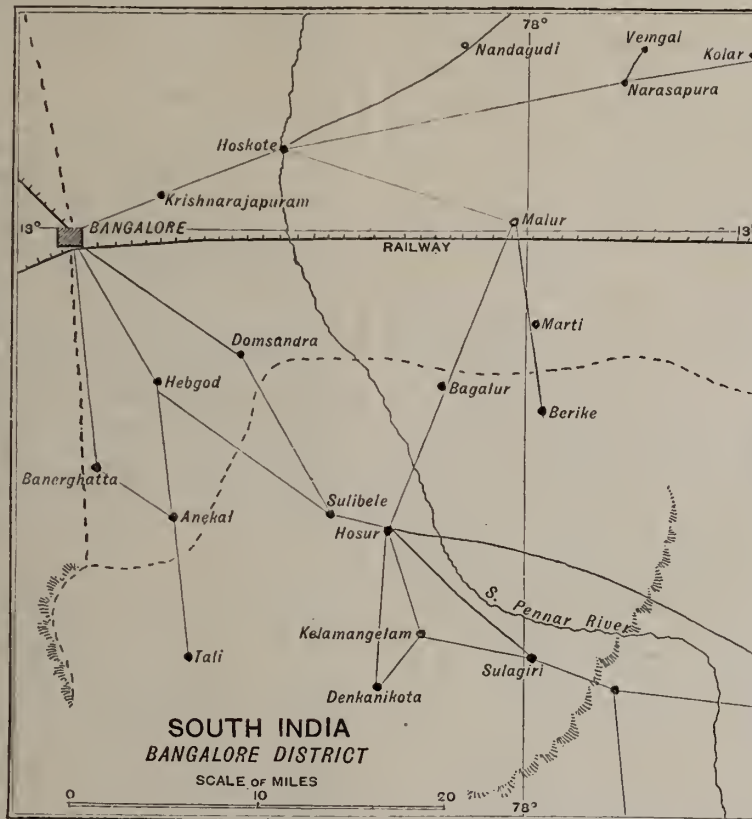
understand the difficulty that lies before us of reaching the many and scattered villages and towns.

The work, then, of my fellow-workers—the native evangelists—and myself is to visit as many as we can, and as often as possible, of these villages, each one of which is much more self-contained than the villages of England, and there is not the drifting off to the large towns that is so common at home. The villager's little world is his village, and he hardly goes out of it save to a religious gathering or a trading market.

The residences of the evangelists are in the largest of the towns marked on the map. Naming them in the order of their

seniority, they live at Hosur, Malur, Anekal, Hoskote, and Domsandra. Their work is to superintend the boys' and girls' schools that are in three of the towns, the preaching in the villages within a distance of five miles, attendances at religious festivals when they occur, and house-to-house visitation in the towns in which they live.

In the large outlying part of the district beyond these out-stations the missionary, with the help of the nearest evangelist, makes his tours and carries on a work similar, though less regular and at longer intervals, to that carried on in the out-stations. Our tent is pitched and forms a centre whence we may go out to visit villages afar off and



nigh, and to carry on the aggressive work of preaching. The irregular and scanty rainfall, together with the fairly equable climate, afford special facilities to us for this part of the work. With few exceptions such work may be carried on from year's end to year's end. In addition to the regular and constant preaching in the villages, there are many other opportunities to make use of for our purpose. At several points there are sacred shrines of more or less repute to which, on certain regular feast days, large numbers of men and women resort, and for several days have plenty of leisure to hear the missionary. Then occasion serves also an opportunity when we can arrange to meet any Hindu with whom we have become acquainted, and usually our afternoons are engaged in conversation with such visitors or their friends whom they bring to hear us discuss religious matters, and, we trust, to learn of the truth as it is in Jesus. Although it is true that on such occasions all that is worst in Hinduism comes to the front, and their prejudices are easily aroused, yet that is all the more reason why we should go to them, and, if we are careful, I do not see why such occasions should not be of the greatest good.

In addition to such gatherings, there are the weekly markets to which we go, and, as these are common, several afternoons of every week find us at them, taking advantage of the little time we have to gather an audience, and to drive home some point of our faith.

Our work does not end with our preaching. Whether it be in the village at early morning, or among the noise of the market at midday, or in the quiet of the lantern preaching at night, we endeavour to leave behind us a permanent source of knowledge and light, in the shape of a gospel or Christian song-book, or simple story with appropriate application. These we have sold by the thousand, and have a fair assurance that they are taken care of, because we never give them away, and trust that the seed sown by this means will some day bring forth a large increase.

This is a rough outline of some of our many opportunities and privileges in regard to this district. May our dear Lord and Master help us to take advantage of them to the best of our ability, and may He strengthen your faith that in more fervent prayer you may follow us and our work, and cause it to flourish to the glory of His great name.



WALTHAMSTOW HALL, SEVENOAKS.—At the June Examination of London University, Dora Price, Myfanwy Rowlands, and Alice Swallow matriculated in the First Division. All pupils presented were successful in the Musical Examination held by the Associated Board of the Royal Academy and the Royal College of Music. Three were placed high in Honours. The names are as follows:—*Pianoforte* (Higher Division)—M. Rowlands (Honours), M. Summers, G. Hutchinson, E. Thomson; (Lower Division)—A. Wills (Honours), A. Brown, B. Jordan, L. Hockett, M. Hacker, W. Bullock, C. Grenfell; (Preparatory Division)—Millie Summers, Netta Baron, Mabel Noble. *Violin* (Lower Division)—E. Helm (Honours), E. Thomson, C. Grenfell.

THE "INDENTURED" BECHWANAS.*

Mowbray, Cape Town, July 12th, 1898.

DEAR MR. THOMPSON,—I have now been some time at work among the Bechwana captives in the Western province. I have been round the Division of Worcester, a part of the Paarl Division, including Wellington, and I have now come from Somerset West. I hope shortly, when the winter weather holds up, to visit the Groote Drakenstein and French Hock, meanwhile I am doing a little to reach those who are scattered through the nearer districts of Cape Town and Wynberg, and I hope then to visit Stettenbosch where there are many. But it seems that the students of the Theological Seminary have been at work, and I am waiting for their return after vacation, as I should like, if possible, to fall into line with them, for it will be a point gained to have their co-operation.

I have so far had a very mixed experience. Some of the farmers are undoubtedly in sympathy with my object, and afford facilities for the people meeting together for religious worship. I have had, in some cases, remarkable testimonies to the fact that religion has been a practical power in the lives of some at least of these people. One old man said to me: "When the Kafirs were brought down to the Cape to be indentured, we thought that they were a set of wild savages, instead of which we find that there are among them some decent God-fearing men and women, in all respects better than our own coloured people here. They are sober, honest, and obedient, and they seem to be hungering and thirsting for the Word of God, and I have been troubled in my mind because we have not been able, on account of their ignorance of Dutch, to attend to their religious needs. I tell you, sir, there are some of these Bechwanas, who, it seems to me, will go into the Kingdom of God before us." Such language is, of course, exceptional; there are not many farmers who will go the length of speaking in such terms.

To most—even to very religious people—these Bechwanas are mere "zwart goede"—black property. To put something against the testimony cited above, I have been told that I am a fool for my pains, going about to teach "things that have not even souls." There is one district from which I have been warned off. I have been told that I need not go there, as the farmers will not have me. I will not mention names until I have ascertained whether these men are as bad as they make themselves out to be.

But I would rather have open and avowed opposition than fair words coupled with secret hostility. I have received only this morning a letter from one of the Bechwanas, who tells me that he and others were punished for attending my services. I can hardly believe it, and think there must be some exaggeration at least. Still I have found out that

* As previously announced, the Rev. John Moffat has, at the request of the Board, undertaken the spiritual oversight of these unfortunate people.

there are cases where the masters have talked to me in such a way as to lead me to think that they were all that was right and kind, but I have independent testimony, not from the Bechwanas, that they are cruel and unjust.

I need hardly say that the people were glad to see me, and to have my help in the matter of worship, and eager to get books. I have been careful to assure them that they must not look to me or to any other man for deliverance from their present bondage, but submit to the will of God, and be patient and obedient, and, in case of oppression, to speak out boldly to the Government Inspector or to appeal to the nearest magistrate. But the odds are against them every way. One man only last Sunday said: "What can we say? we are in bondage, we dare not complain against our masters."

Upon the whole, the more I see of these people the deeper is my conviction that the taint of slavery runs through the whole business. It is a poor and feeble argument to say that they are better off than they would have been if left to themselves in Bechwanaland. They probably get more food of a kind here than they would there. Slavery can never be other than a demoralising condition, even if people are well fed. If they ever get back to their own land the majority of them will be drunkards, which they have not been hitherto, and they will go back with a burning sense of our injustice, and this will add another to the difficulties with which the well-disposed are confronted in South Africa in dealing with the problem of white and black. We cannot wonder when the natives are dour and suspicious, and meet even their friends with what looks like ingratitude, when they are continually made to smart under our selfish injustice.—I am, dear Mr. Thompson, yours sincerely,

J. MOFFAT.

DEATH OF REV. JOHN B. STAIR.

ON July 20th, at St. Arnaud, Victoria, there passed away an old representative of the early band of missionaries of the Society to Samoa. The Rev. J. B. Stair went to Samoa in company with the Rev. John Williams and his family in the first missionary voyage of the brig *Camden* in 1838, and was settled by Mr. Williams at Falelatai, Upolu. Mr. Stair was present with Mr. Williams's family at Fasitotai, when intelligence was brought them of the murder of Mr. Williams by the natives of Erromanga, New Hebrides, and witnessed the terrible grief of the family and the Samoan natives at the reception of the sad news. Mr. Stair, after printing a large portion of the Samoan New Testament at the mission press, returned to England in 1846 and carried through the press a revised edition of the New Testament in the Samoan language. Mr. Stair then resigned his position with the L.M.S., removed with his family to Victoria, and became vicar of St. Arnaud, which position he occupied for many years, till the infirmities of old age compelled his retirement. Very recently he published a book of ethnological value of Samoan customs and mythology, "Old Samoa," which is much prized by ethnologists. He also contributed useful papers to the Polynesian Society and the Australasian Association for the Advancement of Science. Mr. Stair reached the good old age of eighty-three years. Two sons, settled at Baau-Baa (N.S.W.), survive him.—*Sydney Morning Herald*.



CHRISTIANITY AND THE PROGRESS OF MAN, AS ILLUSTRATED BY MODERN MISSIONS. By Professor W. Douglas Mackenzie, M.A., of Chicago. (Oliphant, Anderson, & Ferrier. 3s. 6d.)

THE purpose of this admirable book, which is fitly dedicated to the author's parents, "who have laboured together as missionaries of Jesus Christ in South Africa for the past forty years," is to show "how the one universalistic religion has been moulding the life of the one race of mankind during the nineteenth century." We heartily congratulate Mr. Mackenzie upon the clear thinking, careful work and lucid style which make the book not only pleasant to read, but a valuable contribution to our apologetic literature.

Starting from the universalism of Christianity, which is seen in the truths that constitute its central teaching and in the spirit with which it fills its adherents, we pass through seven chapters which, by a well-chosen selection of typical facts, set forth the extent and methods of the modern missionary movement. It is well that the indebtedness of science and commerce to the missionary, as pioneer, should be emphasised, but we rejoice most of all in the plain and convincing statement that the motive of the missionary is nothing less than the mastering passion of producing in others, through the co-operation of God's Spirit, the same redemptive experience as he himself possesses. "Humanity is becoming one organism. But the life which is permeating the separate members, many of which were almost fatally atrophied, is the life of the Christian religion. And this life is at present working through the class of men whom we call missionaries."

The chapter on the "Missionary as Translator" is of deep interest and gives one of the best summaries of the marvellous power of the Bible in every tongue that we have ever read, while the sketch of the value and extent of the educational side of a missionary's work demands the careful attention of those who freely criticise such agency and have not yet perceived that religion and universal education go together.

Mr. Mackenzie easily exposes the fallacy that "the savage is a happy innocent," and that civilisation apart from Christianity civilises him. He makes an apt quotation on this point from a Parliamentary Report of 1837, in which Mr. Gladstone had a share: "It is not too much to say that the intercourse of Europeans in general, without any exception in favour of the subjects of Great Britain, has been, unless when attended by missionary exertions, a source of many calamities to uncivilised nations." Such words are still true and may serve to remind us of the additional responsibility incurred by the rapid extension of our Empire. The apologetic value of the book is found in its clear statement of the enormous difficulties which attend every attempt to explain, on a naturalistic basis, the marvellous and widespread effects which Christianity is producing all over the world to-day. A perusal of the book will bring fresh conviction that Christianity still holds the field and is destined to fill the world with untold blessing.



OUT OF DARKNESS INTO LIGHT.

BY MISS WELLS, OF CANTON.

AT the communion service at Fatshán, in February, Mr. Morris received into the Church the wife of Mr. Tse, one of our preachers. She was so much opposed to Christianity, that late in the year we had all, including her husband, looked upon her as a hopeless case, so far as our efforts were concerned. Mr. Tse was in a printer's shop in Hong Kong, and was converted through the influence of one of his shopmates, a grandnephew of Mr. Léung, the old Canton preacher who died in January. Mr. Tse was already betrothed, and at once tried to arrange that his future wife should receive a favourable impression of Christianity. He, according to Chinese customs, could make no advances towards intimacy with her family, but he had a friend who knew her brother, and carefully taught "the doctrine" to this friend, sending him to instruct her brother. However, when she became his wife two years ago, he found that seemingly nothing had been gained by this plan. Her mind was made up that she would never forsake the idols which had, as she thought, always protected her. Mr. Tse's grandmother, mother, and sister, who all lived in the house with her, were all of the same mind.

At Mr. Tse's request, for seven months I called on her each month, when possible taking a different woman with me each time, to let her see what the women of the Church were like, and hear their testimony as to what had changed their hearts. We were treated outwardly with politeness, and seats were given us and tea offered, but we were made to feel that our visits were unwelcome. The old grandmother gave to everything the one answer "I do not understand," in a tone that plainly meant "I will not understand." The mother was equally unapproachable, although we sometimes found her listening as we talked to the other women who

followed us in, and the young sister seemed quite indifferent. As for Mrs. Tse, she was always ready for an argument, and made the same statements over and over again after we had exposed their utter fallacy. So we tried to keep her from wasting the time in vain discussions by keeping the conversation as much as possible in our own hands.

After several visits, one of the Canton school teachers who was with me heard the women in the street saying contemptuously as we left, "Whatever do they keep on coming for, when people have no welcome for them?" She told Mr. Yeung, the Fatshán preacher, and he said we must not go for the present, for they were evidently "satiated," and we must wait until they were "hungry." We felt very much our inability to reach them, and the "Sisters" in Canton often prayed that the Holy Spirit would work within their hearts at this time when no one was near to speak to them, Mr. Tse being away preaching at Kam Li.

He returned to Fatshán for the New Year, and a few days after called to tell me that his wife had of her own free will gone to the chapel on the previous Sunday, and taken the grandmother with her. He had asked his grandmother to go, but she refused, when his wife said they would both go. The Canton teacher was going to Fatshán the next day, and, when we heard this good news, urged me to go with her and visit Mrs. Tse. We did so, and found her very different; in fact, as her husband had said, she was "one woman before her visit to the chapel, and another woman after it." Her story was this: When we first went, she thought we must be very bad to try to draw her away from the idols, but after a while she considered us fairly good, but misguided, but was rather pleased to see us. But her seniors treated us coolly, and she dared not do anything but follow their example.

In the fifth month, my companion was Li Pát Kú, the aunt of Li A T'ong, whose Kun Yam (Goddess of Mercy)

idol was sent to England after he had given her up. She told Mrs. Tse that she had been a vegetarian and had often got up at night to worship the Goddess of Mercy; but now, although she was not yet received into the Church, she had discarded all that was false, and trusted in Christ alone for salvation. Mrs. Tse was just in the same state of mind as Pát Kú had been formerly, and the change in the latter struck her as something marvellous. A few days later she went home and asked her brother if it was not the right thing to worship the Goddess of Mercy? He took up a book of prayers to that idol, and read them through and pointed out to her that these were really not the right sort of prayers, and could not be offered to an idol or the human being the idol represented. She said that this shook her faith in the idols to its foundations, and her heart was "exceedingly confused," so that at times she could neither eat nor sleep. Still she kept on following the example of her elders, and showed no outward sign of her doubts.

Then came the opportunity to go to the chapel, and she resolved to go and see for herself if all that she had heard against it were true or not. For the last time she brought forward all her arguments, and Mrs. Yéung patiently answered them all, until she was thoroughly convinced, and went home and owned Christ as her Saviour and Lord. The grandmother remained unconvinced. She refused tea, for fear that that should be drugged, and would change her heart. But by degrees she has become much softened, and her ears are no longer sealed to the "good tidings" her son brings her.

Mr. Tse is greatly rejoiced at the changed aspect of affairs in his home, and feels that now with one of the four on the same side as he is, he is far more hopeful about winning the others to Christ.

CHOICE

"HE WILL FEED ME."

BY MRS. DUTHIE, OF NAGERCOIL.

IN connection with zenana work at Nagercoil, my great regret has always been that, though so many of these heathen women have heard the Gospel message for several years, so few have openly confessed Christ. I believe many are truly Christians at heart, but they lack the courage to suffer the persecutions which would certainly follow an open confession of belief in Christ.

However, in the last Report of our work at Pooteri, the Bible-woman tells of one woman who seems willing publicly to accept Christ and to suffer the consequences. She is a Sudra widow, sixty-two years old, who has heard of the Saviour for the last twenty years. A short time ago, when the Bible-woman was at Pooteri, engaged in her regular work there, this old woman came to her and told her she wished to leave her heathen village and heathen relatives and to live with Christians, in order to learn more of that Jesus in whom she believed as her Saviour. The Bible-

woman invited her to come and see her at Vadaseri, where she lives. The next day, at sunset, she came and spent the night there—by so doing, of course, breaking her caste. The following morning the catechist came to see her and asked her many questions, all of which she answered satisfactorily. He then said to her: "If you confess Christ as your Saviour, I fear your children will not give you food." "I do not mind about that," was her reply; "I will lie down at the feet of Jesus and He will feed me." When he reminded her of the persecutions she would have to endure, she answered: "The sufferings of this world will soon pass away; if they do persecute me, I shall gladly bear it for Jesus' sake." The catechist, finding she was firm in her faith, earnestly urged her to receive baptism as an outward emblem of her new faith.

We sincerely hope that this may be a case of true conversion.

PEEPS INTO THE MARGARET HOSPITAL.

BY MISS A. L. COUSINS, M.D., OF HANKOW.

THE sun is pouring down and is blazing with heat and brilliancy, and everything is lazy and quiet. When one sits down to do anything or goes, even in a lazy way, about one's business, one is simply overwhelmed in the rivers of water that overflow; and the one thing that one longs to do is to turn your room into a bath and do all you have to do in that.

Still, the old residents say that it will be hotter yet, and I cannot say how glad we are to be leaving it all behind, and, on Tuesday, are to set off to the hills. The new bungalow for the single ladies is not finished, so Mr. and Mrs. Sparham have kindly invited us to stay with them, and we go with them and Dr. John this week. There can be no doubt that these houses, so high up and cool, will be a tremendous boon to our Mission, and especially will it save the lives of many a wee child. The climate here is terrible for the little children, and for the first two or three years it is a fight for existence.

It is quite my first experience of such heat, so long continued, and consequently it bulks very largely in my mind, and my heat centres must, I think, have perceptibly increased during the last month.

I am sending you by this mail some of our inside photos, which you may use or not as you think best.

No. 1.—This is taken on the new upstairs balcony. It has a south aspect, and is a favourite spot.

The little assistant, who can hardly be seen, is Miss Wsi, aged seventeen; she is an orphan, her mother having died in hospital about four months ago. She is a very bright, winning girl, who is generally either singing or laughing, though in all these photos she looks most sedate and solemn.

Then, next to her, is our Australian friend, Miss Wylie.

The third in the group is a Christian girl from H'iao Kau; her name is Teng. She is a great help to us in our work—steady and reliable, and remarkably quick at copying all we do. It would, I think, be a pleasure to any home surgeon to see how diligently they strive to keep everything aseptic and clean, and, although it is terribly difficult with Chinese patients, we do our best, and on the whole do not have so many disappointments.

removed, then she recalls that not only were other legs amputated, but the patient given new ones (*i.e.*, crutches).

As Mrs. Gillison still helps us occasionally, we wanted to have her in the group of our staff. By the end of the year she and we are hoping that, perhaps, we shall be able to make further developments of the work by opening branch dispensaries.

No. 2 represents us in our new operation room. The light from the north window is splendid for surgical purposes,



WORKERS AT THE MARGARET HOSPITAL.

The old lady peeping over my shoulder is Mrs. T'sao, or Grandmother T'sao, as she is called. She is our policeman and trumpet-blower-in-chief. It would do your heart good and make you laugh heartily to hear her on the subject of lady doctors. Every success ever achieved by a lady at the Margaret is written in her heart, and, as occasion suggests, is referred to. Thus a patient comes in with a tumour to be removed, she tells long stories of others removed successfully. All unsuccessful ones are forgotten, if there ever were any, before I came. If, on the other hand, a leg has to be

but awkward for photography. It is a typical picture of us at our operations, and it also shows that we are essentially a woman's hospital for women and children, and we are not now dependent on our rear neighbours on the men's side.

No. 3 represents us on a busy dispensary afternoon, Miss Wylie and Miss Wsi dispensing, the other girl helping me. She is at present taking out a tooth, one of her latest accomplishments. The patient in this case has hysteria, and is always bothering for medicine; poor woman,



A BUSY DISPENSARY AFTERNOON.

one cannot but be sorry for her. Then Mrs. T'sao stands beside me and interprets, and, in this hot weather, she also fans me.

These will, I think, make clear that we really have a work here among the women; but it is not nearly large enough, and as soon as ever our exams. in Chinese are finished with, Miss Wylie and I mean to spend our time and energy in trying to extend our work and in endeavouring to give each patient a clear understanding of our glorious Gospel. We



THE NEW OPERATING ROOM.

ask for your prayers for our helpers, who are all Christians, and we ask your prayers for ourselves, that this small building may be the means of blessing to all who enter into its walls.

SEED SOWN BY THE WAYSIDE.

BY MISS MABEL L. NEAL, OF CANTON.

IT was five o'clock on an April evening, and the house-boat in which we were travelling to Poklo stopped outside a little hamlet called Shui Tong.

There was no house to be seen from the boat, but as I was sitting at the door writing, a girl suddenly appeared on the river bank. She was evidently highly amused at the sight of the "foreigner," for she ran away laughing, but soon returned, bringing several with her to witness this strange spectacle. In about three minutes' time I counted seventeen men, women, and children, all staring at me.

"Ah," I thought, "this is a good chance; we will give them some of the 'doctrine.'" So I suggested to the Bible-woman whom we had with us that we should go on shore, and that she should speak to them.

She was only too delighted, and so we three (Miss M., a missionary from the Straits Settlements, who is with us while learning Cantonese) stepped out of the boat, and walked along until we found a suitable spot. We had not

to go far when we came to a little raised ground on which a sort of miniature temple was built, and here we decided to stay.

By this time we had about fifty people following us. They had evidently never seen "foreigners" before, for they asked one if I was a man or a woman; if Miss M. was my husband; if I was married or otherwise; where I came from, and in fact all about me. It was really an ideal missionary picture, if only you could see it.

Some kindly woman brought us a bench to sit on, and then they all crowded round, taking good stock of us all the time.

And what were they like? One feature was common to all—namely, *dirt*. They looked such a hard-working, poverty-stricken people, as they crowded round us, none of them with shoes or stockings, and most in very tattered clothing, and many with signs of disease. We could see so plainly that they were all suffering from one disease—sin. Then there were the bright-eyed boys and girls, too intent on looking at us and examining our clothes to listen to the wonderful news that was being told them of the Saviour who loves little children.

By this time Tai So had got well on with her story, and many were listening. But it was not at all an ideal congregation. Being the time for evening rice many were fetched away to get it, and all this caused commotion, especially as some refused to go, and finally had to be hauled away. Others went and brought their bowls and chopsticks, and listened as they ate. Talking was going on all the while, and remarks were being made on our white faces and hands, and many found it necessary to satisfy themselves as to the quality of our clothes. But some were listening, and as I looked round on that motley crowd I could not help realising that they were all souls "for whom Christ died." But they did not know it. The Gospel was being told them at that minute; and, oh, how we prayed that the Holy Spirit might carry some word home, and convince some of sin and of their need of the only true God! I longed to talk to some of them myself, but I could not. I could only pray that God would use His own Word.

After about an hour a girl in the audience brought us a bowl of rice and chopsticks, and invited us to eat. This caused a general diversion, which finally broke up the meeting. Everyone had to watch how we ate and how we managed the chopsticks. It was really very nice, or else we were hungry, and the people were delighted to see us eat.

After this we were invited into a house to "sit," but just as we were going in the men came out and forbade us; but we went on to another house a little way off. These people who had invited us had heard the Gospel at a town some little way off, but did not worship God. The first thing to be noticed when we got there were the paper idols on the door, and the next the very strong smell of pig! But in we went. It was almost dark, and there were only two tiny lights.

Seats were brought us, and with an audience of twelve we began our meeting. Only that morning, in the boat, I had been Romanising "Jesus loves me," so Miss M. and I sang it through, repeating the chorus several times, and they seemed to enjoy it very much. Then Tai So, taking the hymn as her text, "preached unto them Jesus."

There were four generations in this house—the great-grandmother, the grandmother, the daughter, and the daughter's children. But even this little meeting was not without its interruptions. The gentleman of the house found it necessary to perform his ablutions, the baby required a good deal of attention, the chickens were cackling in their corner, two ducks came waddling out from somewhere, making their usual noise; but the congregation listened well, and asked many questions. Let us pray that this seed sown by the wayside may be blessed. We have our Father's promise that His Word cannot return unto Him void. After about an hour we stood up to pray, and, having committed them to the care of the Heavenly Father, left them. God grant that the seed thus sown may bear fruit, even if after "many days." "The harvest truly is plenteous, but the labourers few; pray ye therefore the Lord of the harvest to send forth labourers into His harvest," and to fit and guide and bless those of us who are already on the field.



SAD SUPERSTITIONS.

BY MISS BOVEY, OF SHANGHAI.

LAST week I went to visit a poor sick woman who had been a cook amah in the hospital here. She was not a Christian, though for some weeks she had attended a class which we hold for the women on Sunday afternoons. She always seemed very attentive, and when spoken to would exclaim: "Oh, yes, Fee Siau-tsia, I believe this doctrine is true." When I went in to see her I felt very sad indeed. On the bed was a large knife, or chopper. On asking why this was there, I was told it was to drive away the devils—she was so afraid of them. The idea was that the devils had sent the sickness. I tried to tell her that it was of no use, and of the One who alone has power to cast the devil from our hearts. It made me very sad, as I thought of the peace and joy and bright hope of the future which we, as Christians, enjoy, and then to see this poor woman in her dying hours clinging to a chopper to drive away the devil. Dear sisters, pray for our women—our sisters—here in China, steeped as they are in superstition and misery. Those of you who know what it is to have dear ones who have passed from this world into the home above in full assurance of a bright hereafter and a happy reunion, pray for the women of China who are dying by thousands without this hope.

PROGRESS AT JOYNAGAR. A LETTER FROM AN EVANGELIST.

L.M.S. Students' Residence,
Bhowanipur,
August 16th, 1898.

DEAR MR. COUSINS,—Mr. Ashton suggests that I should give you an account of our last tour at Joynagar. I have much pleasure to say that in this long tour during the last summer holidays we met with many interesting facts as the results of our occasional visits to this important field of our work. You will be delighted to learn how the gracious Father led my class-mate, Pabu Amrita Lall Nath, to believe in the atoning death of our dear Saviour. He was at first an orthodox Hindu. About two years after my baptism I met him in a train, but as soon as he saw me he became exceedingly angry, rebuked me sharply for embracing Christianity, and attacked Christianity violently in the presence of many respectable Hindus. I felt grieved to see his behaviour towards me, but without making any attempt to reason with him, I asked him calmly to read the Bible. Since then I began to pray for his conversion. God heard my prayers. One evening when I was preaching at the corner of our college compound, Bhowanipur, I found this young man, Amrita Babu, listening to me with deep attention. He said that he had gone through all the Hindu scriptures, and mixed with different classes of Hindu ascetics and Brahmins, but he had not been able to find peace anywhere. Then he asked me whether I had found peace. I said emphatically: "Yes, brother, I have found peace with the Prince of Peace." Since then he became an earnest inquirer after the truth of Christianity. For about a year and a half he attended our Sunday services. Our dear pastor, the Rev. T. K. Chatterji's inspiring sermons did him a world of good.

In May before last he made up his mind to confess his faith in public. When I reported this matter to Mr. Ashton he asked me to advise him to influence his wife to follow him. She was very hostile to Christianity. We all began to pray for their thorough conversion. God, in answer to our united prayers, vouchsafed sufficient strength to that young man to confess his faith in Christ in public. He is now an earnest Christian man, rejoicing in the Lord with his wife and child. He is steadily setting forth his Christian character in the midst of his fellow Hindu clerks, who are in no way friendly with him.

About four months before his conversion he once brought his uncle to me, with the view that I might teach him something about Christ. He was a rigid Vishnuvite; but when I pointed out to him the defects of Krishna's character from the Bhagavat, the sacred book of the Vishnuvites, he was simple enough to confess that Christ was superior to Krishna in this respect, and promised to study the Bible. After studying the Gospels for about ten months, he came to the

conclusion that he should follow Christ for salvation and eternal life. He is now living with Amrita Babu as a candidate for baptism.

There are still some earnest inquirers after the truth of Christianity at Joynagar, among whom three young men are more advanced in their Christian experience. I spent about a month at Joynagar during the last summer holidays with Babu Behari Lall Chackerbatty, a new Brahmin convert, and our young preacher, Babu Lalit Cumar Ghose. I found that our holidays in connection with the Institution are the days of activity and enthusiasm in the Lord's field at Joynagar. During this long stay at Joynagar we had ample opportunities to deal personally with those young men who have real hunger for the bread of life. Babu Satish Chandro Mitter has been reading the Bible for the last eighteen months, and found much joy in his Bible study. He seems to be a diligent reader of the Bible. As there is no preacher there at Joynagar whom he can read the Scriptures with, he himself reads it and underlines the difficult texts. When I go there we discuss the questions together. Two months ago he was almost ready for baptism, but his father, who is an influential landowner of Joynagar, with great difficulty persuaded him to postpone it for some time. He is not now happy with his Hindu relatives. I hope the Lord will soon grant him sufficient courage to come forward and cast in his lot with us Christians.

You will be glad to learn that a young woman of his family embraced Christianity two years ago. She is at present living with some missionary ladies in Calcutta. She got the first impression of Christ's love at our Joynagar Girls' School. Late Babu Anangu Mohun Mitter, an old convert of our Mission, belonged to the same famous Mitter family of Joynagar. About four years ago he slept in the Lord, leaving behind him a large family of three grown-up sons and one daughter.

One afternoon we preached in two different quarters of the large market of Joynagar. As soon as we closed our last service a young Mohammedan of twenty-eight years old stepped forward to ask where we lived. When he was told our address he was glad that he would be able to see us that very evening, as he was going to spend the night in the house of one of his disciples who was a neighbour of ours. He was a village Moulvi. He spent about two hours with us in our mission house. I was surprised to know that although he had not studied the Gospels carefully, yet he had learnt a good deal about our Saviour from our preaching in the markets on different occasions, and especially from studying our tracts in Urdu and the Koran. The Koran speaks very highly about our Lord, although it ignores the Sonship of Christ. He repeated some beautiful texts from the Koran to show that Mohammed was a private disciple of Christ, otherwise he could not have spoken so highly about Christ. He said that for the last twenty years he had been praying to God and observing the rights and

ceremonies of the Mohammedans very carefully, but he did not find peace and joy in God, and his life was not changed a bit. He was no better a man than when he began to observe the Mohammedan rules. He had serious talks about Islam with the famous Moulvies of the Pundnah Koran Seminary and other Mohammedan schools, but to his disappointment he found that there was nothing in the religion of Mohammed to change character. He noticed that the profound scholars of the Koran, and other sacred books of the Mohammedans, who are engaged to spread Islam in this land, are quite regardless about the purity of life. He was drawn into Christianity by the fact that the Christian missionaries and preachers not only preach the doctrines of Christianity, but also urge men to give up sin and worldliness. He has given up the Mohammedan practices for the last seven months, and been seriously thinking whether he would entirely surrender himself to the hands of Christ. He paid us six visits within nine days, and promised to see us at Bhowanipur.

One evening a Brahmin young man of Cuttack came to us, and said that he had decided to follow Christ. At first we had doubt as regards his sincerity, but as we commenced talking with him about his religious experiences, our doubt vanished. He knows Uriah, his mother tongue, very well, but he has not much knowledge of Bengali. He said although he belonged to a higher class of Brahmins, yet he had no prejudice to learn carpentry. Since his boyhood he was engaged to do the carpenter's work in Calcutta. When he was in Calcutta he used to attend our services at the Bowbazaar Chapel occasionally, and read a good many Christian tracts. He said he was more benefited from reading those tracts than visiting the big image of Jogonnath at Puri. He had discussions with his fellow-carpenters about Christ and His religion, but nobody could convince him that Jogonnath had any power to save sinners. He has now started a carpenter's shop at Joynagar. He said that he had religious conversations with our colporteurs many times, and bought a copy of the Gospel of Luke in a fair held at Nundah, about nine miles south of Joynagar. We encouraged him, and asked him to think about his taking the final step more seriously. This is a very hopeful case, and I hope he will some day come forward to confess his Lord and Saviour.

Joynagar is a very large place, but there is no resident preacher there to preach the words of life to the benighted Hindus and Mohammedans. We want a preacher—a strong, vigorous, Christian preacher—for Joynagar, whose sole work will be to spread the knowledge of Christ, the hope of Joynagar. We are praying for such a person for Joynagar, and hope that He will, in answer to our prayers, do something for the salvation of that place. Kindly remember Joynagar in your daily prayers till the Lord redeems it entirely from the hands of gross idolatry and the great enemy of mankind.—Yours sincerely,

GOPAL CHANDRA DUTT.

THE LATE MRS. ELLA.

ELIZA CATHERINE ELLA (*née* Black) was the daughter of Mr. Wm. Black, of Cavan, Ireland. At four years of age she lost her mother, and was an orphan at fourteen. She was then taken into the family of a maternal aunt, a pious widow lady, and continued her studies at school for several years. In 1839 she left Dublin along with her brother, Henry Longfield Black, for Sydney, N.S.W. A fellow-passenger, Mrs. Carr, became much attached to her, and asked her to superintend the education of her two boys. Mr. Black also was given a position in the office of Mr. Carr, of Carr and Rogers, solicitors. Soon after her arrival at Sydney, Mrs. Ella (then Miss Black) joined the Independent Church in Pitt Street, under the able pastorate of Rev. Dr. Ross. She there became a member of the church, and a teacher in the school for several years. Mrs. Ross invited her to take up her residence in their family, and undertake the education of her daughter while engaged in daily tuition in other families. Mrs. Ella's superior education and tact and ability in teaching won for her very high esteem and remarkable success. Many of her old pupils now occupy honourable positions in society. We may make special mention of Mrs. Marsden, the wife of Dr. Marsden, the late Bishop of Bathurst; and Mrs. Howard Reed, formerly Miss Ross, daughter of Dr. Ross. Mr. Howard Reed was a son of Dr. Andrew Reed, of Wycliffe Church, Mile End, London, who was for many years Mr. Ella's pastor.

In February, 1852, Miss Black was married to Mr. Ella, who was at that time pursuing medical studies in the Sydney Hospital. The following May they left Sydney for Samoa in a small schooner of sixty tons. After a trying voyage of five weeks they were welcomed to Samoa by the missionaries and natives. Mr. Ella resumed his work with renewed energy and efficiency, having now a valuable helper. Mrs. Ella soon won the esteem both of the Samoans and her missionary fellow-labourers. Much patience, tact, and energy were necessary to meet the difficulties of their position in Aana, which for three years had been abandoned by its people, through war, and devastated by the opposing tribes,

the allies of King Malietoa. To stem the flood of evils, recklessness, and immorality that then prevailed needed the greatest prudence and careful, prayerful efforts. Mrs. Ella never wavered, but faithfully and perseveringly pressed on, until matters were brought into a satisfactorily organised state. Her classes with the women and girls were soon much appreciated by them, and well attended with encouraging results. In every way Mrs. Ella was a great comfort and helper to her husband, and her bright, cheerful, courteous manners made her society to the missionary families of much value. The extensive station under the charge of Mr. Ella occasioned his frequent absence from home, and at such times, especially, Mrs. Ella realised the

faithful promise of the Master. "Lo, I am with thee," and felt no fear, even when warlike bands prowled around. While passing the Samoan Scriptures and other books through the press, Mr. Ella received much help from his wife by reading the proofs, and in providing sustenance for the native workmen. Many of the sick and wounded natives were nourished and helped from her domestic store. Unhappily, the climate of Samoa told seriously on her constitution, and in 1862 Mr. and Mrs. Ella were both invalided and had to leave Samoa. Their farewell services were attended by large crowds of the natives, and were scenes of deep sorrow and weeping. A great change had taken place in Aana, and on Manono and Aporina. This moral wilderness was blossoming as the rose. The churches numbered about 500 members, and an equal number of inquirers were gathered into the catechumen's classes. Schools were re-established and flourishing



THE LATE MRS. ELLA.

From a photograph by Mr. Duffield, of Petersham.

throughout the district. Mr. and Mrs. Ella left with many kindly wishes and farewells from their brethren and sisters and the Samoans generally.

On their return to Sydney Mr. and Mrs. Ella took up their residence at Woollahra, near to their old friends, Dr. and Mrs. Ross, and Mr. and Mrs. Buzacott, of Rarotonga. Here the genial influence of Mrs. Ella was felt, and many members of Woollahra Church still remember, with warm appreciation, her sweet companionship and helpfulness. Before the arrival of Dr. Lawes for Savage Islands, Mr. Ella received a pressing invitation from the teachers and

people there to become their missionary, and, on the way to Sydney, he was urged by the missionaries of the Loyalty Islands to join them there, as the climate was more salubrious than that of Samoa.

After two years' residence at Woollahra, Mr. and Mrs. Ella were appointed to Uvéa, to occupy the field intended for Mr. Irvine, but who died in Sydney on his way out in 1873. It was a hard struggle for a time for Mrs. Ella to consent, as it involved the separation from her two daughters. In 1864 they left for their new sphere in the Presbyterian Mission schooner *Dayspring*, on its first voyage. On their arrival at the Loyalty Islands they found that the French had taken possession, had been fighting with the natives, and closed the churches and schools of the L.M.S. Mr. Ella was forbidden to land, and he had to return with his family to Aneityum, New Hebrides. After a few months' delay, permission was granted to these friends to proceed to Uvéa. On their arrival they found that the churches of the L.M.S. had been seized by the Catholic priests and appropriated to their own use. For twelve years Mr. and Mrs. Ella laboured on at Uvéa with encouraging success, notwithstanding bitter persecutions from the Catholics and annoyances from the French authorities—the former actuated by their bigotry, and the latter by an unconquerable anti-English feeling. Mrs. Ella's superior knowledge of French was of essential service to her husband in his intercourse and correspondence with the French authorities. Their labours on Uvéa were greatly blessed. The Protestant people were strengthened and encouraged, and many of the heathen and Catholic natives joined them in the faith of the Gospel. Mr. Ella translated for the people the New Testament, and Psalms, and other books, in which work he received great help from his intelligent wife. In 1875 Mrs. Ella's health quite broke down under the constant strain, and mostly from the ill-effects of the malignant proceedings of the French and the Romish priests, which told fearfully on her deeply sensitive mind. As she was then suffering fearfully, both mentally and physically, Mr. Ella had to send her to Sydney, and continue his work alone.

After Mrs. Ella's recovery, she took up useful work at Petersham, near Sydney, but unhappily the last two years of life were spent in a very weak condition. On the 25th of June her ransomed spirit passed away, as in a calm and peaceful sleep. The attack of *cardiac syncope* was sudden and fatal. But her mourning friends are comforted with the assurance that it is well with her, being "with Christ, which is far better." Mrs. Ella had just entered her eighty-fourth year. Her faith was of a pure, childlike character, strengthened and matured by a long life of Christian knowledge and experience. Her devout and devoted service to the Saviour was performed with deep earnestness and in much prayer, meekness, and humility, and she has, we believe, received the glorious welcome to the eternal Home—"Well done! good and faithful servant; enter thou into the joy of thy Lord." May we all "be followers of them who, through faith and patience, inherit the promises."

THE LATE REV. MORRIS THOMAS, OF VIZAGAPATAM.

DEATH has been busy among the members of this Committee of late. Towards the close of last year, the Rev. E. Lewis, and this year, Mrs. Macfarlane, Mrs. Lewis, the little daughter of Mr. and Mrs. H. Campbell, and the Rev. Morris Thomas have become his victims.

Mr. Thomas's health broke down last year, and he ought to have gone home early this year to recruit, especially as his furlough was due. But the exigencies of his work, and his keen, unselfish sense of duty, made him determine to remain another year. In May he became so ill that the doctor advised him to go for a three months' change to the Pulney Hills. He went, but derived no benefit from the hill air. By medical advice he came down in July and went to Bangalore. There he grew worse and worse, and the doctor ordered him to England as the only chance of saving his life. Passages were taken for him and his wife in a steamer which left on Monday the 15th inst. Mr. and Mrs. Thomas arrived in Madras on Thursday evening. When they arrived Mr. Thomas was unconscious, and so he continued until Saturday morning, when his spirit left its earthly tenement to be clothed upon with a heavenly habitation that what is mortal might be swallowed up of life. He was buried in the evening in the grave of his little daughter, who died in Madras in 1891 immediately after the arrival of Mr. and Mrs. Thomas on their return from furlough.

Mr. Thomas was a Welshman of the purest water. He was born forty-six years ago in Merthyr Tydfil, Glamorganshire, and received his education for the ministry in the Memorial College, Brecon, under the principalship of the late Dr. Morris. In 1878 he came to India, having been appointed to Vizagapatam, and it was in that station his life's work was done.

Mr. Thomas was in every respect a typical son of the mountains of Wales. Physically he was short, broad, compact, well made, full of energy. His will was as sturdy as a Welsh oak. When he had determined to do a thing the obstacles must be insurmountable if he did not accomplish it. Had he remained in Wales he would have made his mark as a Welsh preacher, for he possessed the imagination necessary for concrete pictorial preaching, and the voice and pathos which find expression in the Welsh *hwyl*. India, however, was the sphere of labour he chose, and the Telugu language was the medium through which he proclaimed the mystery of the love of God. He had acquired such a mastery over that difficult language that he could use it with great power. It was as dear to him as his native tongue. There are tens of thousands of Hindus in the Vizagapatam district to-day who thank God because they have heard from his lips in their own language that the

Great Father cares for them and loves them with an everlasting love.

Mr. Thomas was incessant in labours. He toured through the Vizagapatam district preaching the Gospel daily in the towns and villages. He organised and built up churches; he established and superintended schools, and he did a little to enrich the Christian literature of the Telugu people.

Mr. Thomas's unselfishness, kindness, and amiability had endeared him to all classes of the population. When the news reached Vizagapatam that he was ordered home, farewell addresses from Christian and heathen were sent to him, and they are now before us. He was too far gone to know anything about them. The non-Christians say:

"We have learnt, with much regret, of your intended departure to England. Our anxiety is great, as we know that you are now proceeding to England not to enjoy rest, but to recoup your health, which has been seriously shattered here with hard toil. Our sorrow is greater that we have to lose you so unexpectedly, without being even given time to express our deep gratitude for the good you have done to us, and to bid you good-bye.

"Almost twenty years of your valuable life you have spent amongst us, and we trust we have been able to form a good opinion of your sterling piety and conscientiousness in the discharge of your many duties." Then, after a grateful reference to Mrs. Thomas's loving labours among the girls and women, the address closes with these words:

"We hope always to preserve a grateful recollection of your long and faithful services in this district, and we assure you that your names will ever hold a distinguished place in our remembrances.

"We pray to the Almighty that ere long you may be restored to your usual health and strength, and that you may be spared long to walk in the footsteps of Him who is your Master, and who went about doing good. We also pray that the blessing of God may rest on you, and that He may grant you both a safe and prosperous voyage home, and a speedy return to our midst in renewed health and vigour to carry on the noble work you have started in this district."

The Christians say: "It was in the December of 1891 that you returned from Great Britain for the second time, and during this long period you have laboured in our midst for us and for our countrymen most zealously and faithfully in the cause of the Great Master, and have proved yourself to be a missionary at heart, a minister of the Gospel, a father to the poor, and a friend of Christians as well as the heathen. During the first five years of your return, from 1892 to 1896, you lost no time in preaching the Gospel to the poor heathen in the taluqs of the Vizagapatam district. In Vizagapatam town, till lately, the management of the London Mission High School was in your hands, and you often preached in the Telugu and English churches, especially in the latter, when the Rev. John Knox had to go into the district to preach the Gospel to people in his part of the district and mission-field. Latterly your work was doubled, yea trebled, on account of the lamented death of the Rev. P. Jagannadham and the departure of the Rev. John Knox to his native land.

"You spared no pains to do good to the Telugu church when the pulpit fell vacant. You often preached on Sundays, both morning and evening, in the London Mission Telugu church, while you were entirely in charge of the English church. You did good to our town in many other ways. The building of the School for Girls in Chengalraopeta is mainly the work of your own hands, and the Sunday-school, for European and Eurasian children, has been superintended by you. Your noble efforts were ably seconded by your beloved partner, who has been helpful to the congregation. Those who

were fortunate enough to come into contact with her cannot forget the benefit they derived from her intercourse, as well as from the prayer meeting she held at Mr. L. Shanmukharam's house, which greatly helped them in their spiritual wants. The lace making, she was kind enough to teach, relieved many in the time of their need. Reverend sir, in concluding this brief review of your labours amongst us, we can scarcely attempt to recount all the good we have received at your hands, owing to your unexpected departure from Bangalore, which is so far away from your own field. We trust, it is sufficient to say, that you



THE LATE REV. MORRIS THOMAS.

From a photograph by Debenham & Gould, Bournemouth.

were fortunate enough to come into contact with her cannot forget the benefit they derived from her intercourse, as well as from the prayer meeting she held at Mr. L. Shanmukharam's house, which greatly helped them in their spiritual wants. The lace making, she was kind enough to teach, relieved many in the time of their need. Reverend sir, in concluding this brief review of your labours amongst us, we can scarcely attempt to recount all the good we have received at your hands, owing to your unexpected departure from Bangalore, which is so far away from your own field. We trust, it is sufficient to say, that you

aided us in every good work to the utmost of your ability."

In the death of Mr. Thomas the Society has lost one of its best missionaries and India one of its best friends. But, alas, this is not all! His death involves the loss to our work of the services of a lady conspicuous for her devotion to Christian work among the women of India ever since she became Mrs. Thomas, eighteen years ago. She also hails from the Principality. Our heart bleeds for her and her five fatherless children. We commend her to the loving sympathy of God's people at home, and more especially to Him who is the Father of the fatherless, and the Husband of the widow.

Madras, August 18th, 1898. MAURICE PHILLIPS.



THE LATE REV. JAMES WILLS.

WHEN the obituary notice of Mr. Wills was published (CHRONICLE, July, 1898), no satisfactory photograph was available for reproduction; but one, of which the above is an excellent engraving, having recently come to hand from Madagascar, we think our readers will be thankful to see it. The news of his death was received with the deepest sorrow by his old fellow-workers in Madagascar, and as stated on page 232 a pathetic memorial service was held in the Faravohitra church.

Ed.

FROM THE SECRETARY OF THE WATCHERS' BAND.

OUR Conference of Secretaries is over, and I think the hundred friends who attended it will feel that it was a helpful and profitable meeting. As a full report of the proceedings is to be printed and a copy sent to each secretary, I shall not give many details here. Two points were kept well to the front both in the papers read and in the discussion which followed—the need for intensifying and enlarging the spirit of prayer, both individually as members and collectively as bands, that these bands may in turn help to increase the spiritual force of our churches, and the question of simplifying the present organisation. This second point was emphasised by secretaries from various parts of the country, and it was evident that much difficulty had been encountered in regard to it.

MISS MONEMENT'S account of the work done by the Norwich Women's Auxiliary, especially in its formation of W.B. branches in Norfolk villages, was most interesting and suggestive. Miss Massey's list of secretarial difficulties apparently found a responsive echo in many hearts. Her experience as secretary of a district containing thirty branches is a wide one, and her suggestions for meeting those difficulties were practical and comprehensive. Miss Wilson, who is the Sheffield district secretary, containing twenty bands, dealt at length with the question of forming auxiliaries wherever possible. She pointed out the conveniences and advantages of appointing district secretaries for these auxiliaries, and sketched a scheme by which the relationship between the general, district, and branch secretaries may be simplified. This subject will be duly considered by our Committee.

ABOUT 150 secretaries who were unable to come to the Conference wrote letters of sympathy and regret, many of which contained suggestions for improving our various methods of work. These were laid before the meeting and discussed. I earnestly hope that we may be led to adopt any suggestions which may help on this great work of extending our Master's Kingdom.

JESSIE M. BALGARNIE.

NEW BRANCHES.

<i>Branch.</i>	<i>Church.</i>	<i>Secretary.</i>
Loftus	Miss M. A. L. Fielden.
Fleetwood	Mr. John Robertson.
Liverpool	Toxteth ...	Mr. Fred. W. Robertson.
Finchingfield	Mrs. Coe.
Ware	High Street ...	Miss A. Legerton.
Morley	St. Mary's ...	Mr. Thomas Fox.
St. Mary Cray	Temple ...	Miss A. Brockway.
Birmingham	Saltley Road ...	Mr. W. Hunt.

WALES.

<i>Branch.</i>	<i>Church.</i>	<i>Secretary.</i>
Cardiff	New Trinity ...	Miss A. Howell.

THE Weekly Prayer Meeting at the Mission House will be held as usual on Thursdays from 3 to 4 p.m.



Notice to the CHRONICLE'S "Own Correspondents."—

The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the CHRONICLE. Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

THE Rev. W. Muirhead, D.D., of Shanghai,

DAWN OF A writes: "Great movements are in progress

NEW ERA. in China, which will affect the whole condi-

tion of things, and whatever may be the

issue in regard to the Government, the scholars, and the people at large, one fact is certain—that China will no longer be what it has been. Alike the intervention of foreign powers, the widespread diffusion of knowledge, and the appreciation of a desire for it on the part of the most influential and best informed of many of the natives, gives us good reason to hope that a new era is dawning on this country, fraught with higher blessing than it has hitherto experienced. We do not minimise the difficulties in the way, the opposition that will be encountered, and the work required to be done; but these will only indicate all the more clearly the grand results destined to be attained.

"YET amidst the changes that are taking place," Dr. Muirhead asks, "what about the

WHAT ABOUT THE MISSION mission work now going on and in prospect?

WORK? I am free to say that it is highly encouraging. Christianity is coming to the front in

a remarkable manner. Inquiries are being made about it in quarters hitherto unconcerned on the subject, and this from a conviction that it has to do with the improvement demanded in the course and constitution of things. It is confessed by men of high standing that the régime hitherto followed in China will not answer the requirements of the present day, and must either be given up, or taken in connection with a new system of education and administration, which is now being brought before them. There is ample proof that such ideas and impressions are largely the result of what the missionaries have been called on to do through their various writings, which have been published and widely circulated, and being always in a Christian spirit, very different from what is the case elsewhere, they are thus

producing the effect intended by them. But after all, our main work is preaching the Gospel, and it is gratifying to hear of what is taking place in this respect in different parts of the country. I feel thankful that I can speak in deep sympathy with the brethren there, from my own experience in this place. The past six months have been a time of rejoicing in the case of the Mission here. Not only has there been much encouragement from the numbers coming to hear the Word—a thing indeed to which I have been long accustomed—but many have come forward testifying their faith in the Lord Jesus, and giving pleasing evidence of their sincerity in the matter. In the city and foreign settlement I have baptized sixty-eight persons, only two of them being children, and I am glad to say that no more than two or three have given me reason to doubt the truthfulness of their profession. By far the majority of them have been young men, and of these, I trust, a goodly number will be useful as the followers of Christ. I have been led to inquire seriously the cause of this welcome movement, and while ascribing it all to the grace of God on the work, I have been impressed with the manner, the spirit, the faith, the expectation, the prayerfulness with which the work has been carried on. There has been the consciousness of the Divine presence, and earnest encouragement has been given to inquirers to come forward and have conversation on the subject. This has been largely taken advantage of, and it has often seemed to me as if a wave of blessing had flowed over those present, preparing them to accept the simple truth as it is in Jesus. No restraint has been laid upon them in confessing their faith; no long season of probation has been insisted on as in former days; while it has been pleasing to know that for months and years the Gospel has been listened to in the case of many, and only when faithfully and lovingly pleaded with have they presented themselves as candidates for admission. I was led at the beginning of the year to bring before the church that at least 100 new converts were to be sought and prayed for during the year, and the members were urged to do their part in this way. Happily it has been done by prayer and effort, and we are looking forward to greater things than these. The Sunday attendance at church and at the weekday prayer-meeting, as well as in the general interest evinced in the work, all betoken God's blessing upon it, and that a higher standard of spiritual life has taken possession of the native Christians, which I pray may go on in ever-increasing measure. An old member was buried to-day who gave expression to her faith and hope in a simple and pleasing manner. She was asked by one of our Bible-women how she felt. She knew she was dying, and said she was now very happy. She had long been poor and miserable, but she was at length going home. She was trusting in Jesus, and all was well. When asked where was the home she was going to, her answer was—"It is not the home of my body, but the home of my soul—heaven." She was

prayed for, and shortly after became unconscious till she passed away. So it has been with not a few in my long missionary experience. God be praised for it."

FURTHER EVIDENCE OF PROGRESS. FURTHER EVIDENCE OF PROGRESS. FURTHER EVIDENCE OF PROGRESS.

FURTHER evidences of progress reach us from Peking. The Rev. G. Owen says:—"At last there are decided signs of life and progress in the Government here. The Emperor especially seems thoroughly awake, and is issuing edict after edict ordering most important and far-reaching changes. He has ordered the whole military system to be revised, modern equipment and drill to take the place of the antiquated bow and arrow. He has ordered the abolition of the difficult, artificial, rhymed style of composition known as the eight-legged or eight-divisioned style, which has hitherto been essential to even the lowest literary degree, and substituted for it the common, rational style. The abolition of this eight-legged abomination will give the students of China time to acquire something besides the knack of writing in rhyme. A university is to be established at once in Peking, where the sons of the higher classes can receive a modern education. Primary, middle, and high schools are to be opened everywhere throughout the empire, the temples being converted into school-houses. The provincial officials are commanded to seek out able men in their districts, having an up-to-date education, and send them on to Peking for examination and employment. Mathematics and physical science are to form a part of all future examinations for degrees. With a view to the improvement of trade, the Emperor has ordered the establishment of chambers of commerce in all the great trading centres. Lamenting the general backwardness of agriculture, he has bidden the officials everywhere to stimulate the farmers, translate foreign books on agriculture, and diffuse agricultural information among the rural population. Princes of the blood are to be sent from time to time to make the tour of the West that they may gather knowledge and experience which will be helpful to the Imperial Government. But these and other changes which might be mentioned exist at present only on paper. How they will be carried out, and whether they will be carried out at all, remains to be seen. The great mass of the people know nothing about them, have not even heard of them. But probably all the people know that a great change has come over the Emperor and his Government, and that things foreign are in the ascendant. One of the consequences of this attitude of the Emperor is a great eagerness to learn English. Even in sleepy, conservative Peking several schools have sprung up in different parts of the city, where the sons of officials and others are very busy learning A.B.C. and Ab. But at present there is no apparent movement hereabouts towards Christianity, though in some parts of the country there is. But Peking will move, too, before long. Meanwhile we are going steadily on with our work—healing in the hospitals, preaching in the chapels, and teaching in the schools—and in due season we shall reap if we faint not. Every branch of our work is in a healthy, hopeful condition."



CHINA.—In the recent dispute between the French and the Ningpo Guild at Shanghai, which resulted in loss of life, the Rev. Timothy Richards, of the Baptist Mission, and our own Dr. Muirhead were requested by a number of leading Chinese to try and bring about an amicable settlement. Dr. Muirhead says:—"It is gratifying that these leading Chinese have requested us as missionaries to interfere for the preservation of peace. I was called on by a mandarin from the Mayor of Shanghai last week for the same purpose, who brought all the official title-deeds, &c., for my inspection. It is only a further instance of the respect in which the missionary element is held here, and I hope the influence of it will not be lost."

MADAGASCAR.—Mr. Stowell Ashwell reached the capital on July 15th. He considers the outlook much brighter than when he left the island fifteen months before.

AFRICA.—The Rev. J. T. Brown, of Kuruman, has been making a three weeks' itinerating tour among the Barolongs at Ganyesa and Morokwen. Everywhere he met with evidences of the sad ravages of famine and sickness. In many places fever had swept off at least a fourth of the population, and every town and village had suffered severely. Wherever he went the cry was: "Hunger and sickness have wiped us out. We are no longer a people; we are a remnant only." Whole families were subsisting on the roots of trees and grasses, and on the wild melon which this year is fairly abundant. As a result, the schools were closed, and the attendance at the services was much below the average. Still, the work was going on, and the prospects of spiritual blessings were not dim and dark. "The native of Bechuanaland," adds Mr. Brown, "is not a progressive being, but even his stolid conservatism oft keeps him from being altogether a retrogressive creature."

SOUTH SEAS.—Towards the end of July, Malua was visited by quite a number of Colonial friends. The excursion steamer *Wai Kare*, from Australia and New Zealand, with some 155 passengers, arrived in Apia on July 24th, and friends of the Malua Institution took advantage of the trip to visit that station, accompanied by Mrs. Hamer, of Melbourne, and Mr. and Mrs. C. E. Walch, of Hobart. Both Mr. Walch and Mrs. Hamer gave addresses, which were very much appreciated and were very impressive. The party also visited Leulumoega and Papauta, and were much delighted with all they saw. Mr. Walch addressed the students at Leulumoega.—The Rev. W. N. Lawrence, of Aitutaki, Cook Islands, during his last visit to the Windward Islands, spent two days on Mitiaro, the smallest of the three islands, with a population of 212 all told. After being some ten years engaged in renovating their church, they were able to finish it about eighteen months ago. Mr. Lawrence says it is really a very pretty little church. The people have spent money, and care, and time upon it, and are justly proud of it.



THROUGH the death of Miss Sarah Geraldina Stock, Foreign Missions have lost an unfailing supporter and earnest advocate. Though chiefly identified with C.M.S. interests, Miss Stock's love for the work was wider than even that noble Society, and only last Christmas the young friends who were working for the L.M.S. had as their prize volume a book which Miss Stock had taken great delight in writing for them. As a hymn-writer, Sunday-school teacher, and writer of "Notes" for other teachers, Miss Stock was also well known. Some of her hymns will certainly live.

THE most intelligent Chinese are beginning now to perceive the weaknesses of the hitherto impregnable citadel of Confucianism. Recent political events have given a blow to the power of the old philosophy from which it will probably never recover. The lettered class, the "readers of books," the obstinate and prejudiced disciples of the sage who for so many ages has been considered divine, were powerless to do anything to save their country, or to spare her the keenest insults. People begin to agree that it might be well to abandon a decrepit system and to accept some principles, perhaps even a new religion, from these abominable foreigners, so long mocked at and even stoned. In a word, the message of the missionary is worth being examined as a possible means of saving the threatened empire. Hence many are ready to embrace Christianity to-day, not as the result of real conversion, but because they think Christianity is good, by which they mean good for this life. All the more reason is there to insist before everything on the realisation of a deeper Christianity in our churches themselves.—*Le Missionnaire*.

AN inhabitant of Laulung came to ask the Basle missionary, Morgenroth, to help him in a lawsuit. The missionary refused, accompanying his refusal with the gift of some religious writings. These were read by the Chinaman, and he became interested in Christianity, and, wishing to know more of it, he began regularly to frequent the nearest Christian church, that of Hocshuha. It was five hours' walk, but he did it without complaint or fatigue. In the meantime his lawsuit was finished, and he won it. The use which he made of his victory was to go to the very missionary who had refused to assist him in his litigation, and to offer him the free use of his house to lodge a catechist there and two colporteurs of the Bible Society.—*Le Missionnaire*.

THE Field of the Dead, as the Gold Coast Mission might formerly have been called, is now becoming the most fertile and the most encouraging of all the missions of Basle Society. . . . In the district of Chi, Christianity has really become a power which has to be reckoned with, and in the territory of Akropong alone its adherents form nearly a seventh of the whole population, more than 4,000 souls out of 30,000. In Akem there will

soon be hardly a village where some Christians are not to be met with. Here and there the heathen themselves help the converts in building chapels and houses for the teachers. . . . One great enemy which hinders conversions is brandy. In some negro villages every second house is a depôt for the sale of liquor. On the coast you can get it almost for nothing, often much more easily than good drinking water. But let us add for the honour of the authorities that the taxes on the sale of brandy have been increased in proportions sufficient to reduce the traffic very considerably.—*Le Missionnaire*.

M. JACOTTET, returning to his work in the Lessouto, writes: "If there have been many deaths, there have been no defections, or very few; and, from the spiritual point of view, I have had the joy of finding a marked progress in my work. The breath of God has passed over Thaba-Bossiou, and the beautiful revival which you know of has borne fruits which last and will last. The work of M. Jeanmairet has been blessed, and he gives me back to-day far more than I had left him. I was deeply moved the other day when, taking for the first time the class of catechumens, I found there were 192 names inscribed. We have never had so many. And how many faces that I knew, how many formerly hardened ones whom I should never have expected to see there! The number of men and young people is very encouraging. Certain villages, among others that of Moshakane, have been almost entirely transformed. If trials have been great, blessings have been not less so, and if we need courage to meet certain difficulties, we cannot but have joy in our hearts that we work in a church were God thus manifests Himself."—*Journal des Missions Eangeliques*.

IF from Madagascar, Africa, and China sad accounts reach us from all Protestant missions of the unscrupulous attempts of the Jesuits to bring about the triumph of their church by main force, from France and Italy we hear of fresh secessions from the Roman Church. The exodus of French priests continues, and M. Bourrier, editor of the *Chrétien Français*, has established a home to receive these converts, who have no means of livelihood when they have left their church, and are not qualified to enter the Protestant ministry without further training. On Whitsunday last a hundred converts from Catholicism were received into the various French Protestant churches.

CORRECTION.—Our attention has been called to an unfortunate editorial slip that occurred in a description given in our pages of two anti-footbinding Chinese societies. Statements concerning the one society were erroneously transferred to the other, with results that must have surprised and puzzled those concerned. The Tien Tsu Hui is an influential society, which under the able management of Mrs. Archibald Little, its energetic secretary, has carried on an active crusade in all the western provinces of China, distributed pamphlets by the thousand, and organised many drawing-room meetings. Then there is a local Missionary League, working in some respects for the same objects but chiefly among inquirers and native Christians. By the error referred to Mrs. Little was represented as secretary of the small local society, to which also the proceedings of the Tien Tsu Hui were attributed. We frankly tender to Mrs. Little an apology for the blunder committed.—ED.

AN INTERESTING EVENT IN A CITY OF KIANGSU.

CHANGSHUH, or, as it is known in the dialect, Sangzo, is a city of the Kiangsu province, capital of a district, situate about ninety miles north of Shanghai, at the foot of Mount Muirhead, having a population of from 150,000 to 200,000 people. Here are three missionary societies at work. We have a preaching-station and a school in charge of one of the ablest of our native workers. The American Episcopal Church have native workers, but no premises, while the American Methodist Episcopal Society have stationed here in charge of their work Dr. and Mrs. Fearn and the Rev. Mr. Pilley. A few weeks ago Mr. Box made his periodic visitation to this station, accompanied by the writer. This visit was the occasion of two special incidents, both gratifying and one unique.

In the past considerable difficulty has been experienced in starting work in this city, and for a long time no foreigner was allowed to dwell here. When foreign missionaries were appointed to work in Changshuh, a petition was circulated and signed by the leading officials, appealing against the letting of property to the foreign missionaries. Settle down therein, however, they did, and have been working steadily on, making friends of erstwhile enemies, so that on the Saturday of our visit we were invited to the house of Dr. and Mrs. Fearn to meet the chief officials of the city at lunch. Moreover, now that the time has come for the District Conference to move Dr. and Mrs. Fearn to another sphere of labour, these same officials have jointly and severally sent a petition to the presiding bishop, asking that these devoted missionaries may be allowed to continue their residence and good work in Changshuh. They also express, in these remarkable documents, their high appreciation both of the character and labours of their missionary friends.

Some weeks before our arrival in Changshuh these city officials invited Dr. and Mrs. Fearn and Mr. Pilley to a public feast held in their honour in the city gardens. Here, we were informed, the officials were intelligent questioners of the doctrine, and most of the time was spent in the discussion of it. The invitation we were privileged to receive was to the return visit. Five Chinese gentlemen were entertained; a sixth was to have come, but military duties prevented him. During lunch much interest was evinced in Western things and customs, and questions again broached concerning the Gospel truth. The senior, hearing that Mr. Box often stayed in a boat during his visits, was most pressing in his invitation to stay at the "yamen" next time Changshuh was visited. One old gentleman was an eminent Chinese scholar, a member of the Hanlai Academy, a recipient, therefore, of the highest scholastic honours China can bestow.

The other incident, to which reference has been made, is this:—On the Sunday morning in our little London Mission chapel a joint communion service was held, and in a place where, a few years ago, no Christian could be found, about

thirty sat down together at the Lord's table. Thirty only! What are they among so many? Yet the same Lord, who from five loaves and two small fishes fed five thousand, may through thirty souls, brought out of darkness, spiritually feed this great city. Let us believe He will.

W. NELSON BITTON.

WALTHAMSTOW HALL, SEVENOAKS.—It is with much regret that the Committee of the above Institution have to announce that the health of Miss John, who was appointed lady principal last Christmas, has proved quite unequal to the onerous duties and responsibilities of the position, and she has been obliged to send in her resignation, and will not be able to return to Sevenoaks. The Committee have requested Miss Millar, their valued secretary, to fill the post for the present, and have also asked Miss Pye-Smith to stay as much as she can at the Hall, thus sharing the responsibility.

ANNOUNCEMENTS.

ARRIVALS.

MISS GILL, from BENARES, per s.s. *Arabia*, at Plymouth, August 20th.
REV. W. E. GOWARD and MRS. GOWARD, and two children of the Rev. J. E. Newell, from SAMOA, per s.s. *India*, September 11th.

DEPARTURES.

REV. H. R. WELLS, MRS. WELLS, and child, returning to CANTON, CHINA, *via* AMERICA, embarked September 10th, at Liverpool.
MRS. MEECH and two daughters returning to PEKING; MISS HARRÉ, appointed to CHI CHOU; and REV. J. D. LIDDELL, appointed to MONOOLIA, embarked per s.s. *Sachsen*, at Southampton, September 12th.

BIRTHS.

ROBERTSON.—On August 11th, at Kawinhe, Lake Tanganyika, the wife of the Rev. W. Govan Robertson, of a son.
ASHTON.—On August 20th, at Almora, North India, the wife of Robert J. Ashton, M.B.C.M. (of Kachhwa), of a daughter.

DEATH.

PAINE.—On Friday, September 2nd, as the result of an accident, Charles, the son of the late B. H. Paine, of Bellary, South India.

ORDINATIONS.

On Sunday evening, September 4th, at Dundas Street Evangelical Union Church, Glasgow, Messrs. Robert Howieson, James Dunlop Liddell, and Charles Robertson were ordained as missionaries. The Rev. George Gladstone, pastor of the church, presided, asked the questions, and delivered the charge; the Rev. W. Rosling, of Oban, read the Scriptures; the Rev. C. Richardson, M.A., offered the ordination prayer; and the Rev. George Cousins, Joint-Foreign Secretary of the London Missionary Society, described the field of labour. Several other ministers took part.

On Wednesday, the 14th September, the ordination service of Mr. J. Hayden Jensen, of the Nottingham Congregational Institute, who has been appointed to Kachhwa, North India, took place at Norwood Congregational Church, Liverpool. The Rev. E. R. Barrett, B.A., pastor of the church, presided, and asked the ordination questions; the field of labour was described by the Rev. R. Wardlaw Thompson, Foreign Secretary; the ordination prayer was given by the Rev. G. Lord, who also read the Scripture lesson; and the charge was delivered by the Rev. Principal J. A. Mitchell, B.A., of Nottingham.

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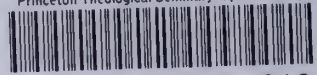
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